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LIFE & TEACHINGS OF

SRI SRI

PRABHU JAGADBANDHU

by

Navadvip Chandra Ghosh M. A. B. L.

LIFE AND TEACHINGS OF
Sri Sri Prabhu Jagadbandhu

BY

Navadwip Chandra Ghosh, M. A. B. L.

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TO
MY LORD
SRI SRI PRABHU JAGADBANDHU

THE NEW INCARNATION OF THE HIGHEST
BEING, THE NEW WORLD TEACHER AND THE
GREAT SAVIOUR, WHO HAS COME DOWN
TO THIS WORLD OF MORTALS IN ORDER
TO ABSOLVE THE SINNERS OF ALL
THEIR SINS AND TO ESTABLISH A
KINGDOM OF LOVE AND FRATER-
NITY, THIS HUMBLE TRIBUTE IS
PAID BY ONE OF HIS HUMBLEST
FOLLOWERS WITH THE MOST
CORDIAL LOVE AND
DEVOTION.

Preface to 1st Edition

In sending out this little book to the public, I beg to make certain submissions to them at the very outset. The book is neither exhaustive, it has not the least presumption to that, nor it is fully comprehensive. It was rather possible to make it so particularly in view of the short time at the disposal of the compiler. It is a mere hurried sketch of the divine life of my Lord. Though fully conscious of my inability to undertake such a sacred and at the same time difficult task, I could not decline my friends Srijut Surendra Nath Gupta and Srijut Sris Chandra Gupta B. L., my service, when I found the time had come when Prabhu's message should be ushered to other countries than Bengal. The compilation of this book began under the initiation of Sris Babu but for whose forwardness, the difficulty about the costs of publication would have stood as a great obstacle in the way. However, the work has come to be done at last, but I am afraid that the readers will probably find many mistakes creeping into the book. This is mainly due to the hasty manner in which it has been written out, so much so, that I could not revise the writing even myself far from getting it revised by any better hand. As to the language of the book it could not be what it ought to be, as what I have done has been to give

the facts of this holy life in as simple a language as I could command, without the least care for the dignity of style or ceasiness of expressions. Besides, there are difficulties peculiar to the task in rendering his teachings and philosophy of religion into English.

As it is his wish, I have tried to translate his sayings even word for word at the cost of English idiom. So I humbly request my readers not to lay the book aside for its bad authorship, but to read it through and draw inspiration from the life of the eternal lover who has again come in the guise of a mortal human being. I should further ask the readers not to gruze any printing mistakes, as we had no time to go through the proof sheets even.

As to the material of this sketch, I have freely taken them from the "Jagad Guru Maha Prabhu Jagadbandhu" by Sri Sri Matichanna Mahendrajii and "Bandhu Kātha" by Sriji Suresh Chandra Chakraborty. I have got much help from the recently published "Jagadbandhu" by Sriji Prafulla Kumar Sarkar M. A. especially in discussing the philosophy of Prabhu and for all this I am highly indebted to them.

My best thanks are due to all the Bhaktas of Bankipore, especially to Sriji Jogendra Chandra Gupta, Sris Babu and Suren Babu but for whose earnest labour and hearty Co-operation this book would not have seen the light at all.

NARADWIP CHANDRA GHOSH

Bankipore,
Sri Panchami,
2nd February, 1922.

PUBLISHER PREFACE

We are very happy to present the 2nd edition of this book after 51 years of its first publication. In fact, it was long due to the waiting public. But, the author, Late Navdwipa Chandra Ghosh, M.A. B.L., Advocate, Patna, had meanwhile died and this edition could not have seen the light of the day even now but for the financial assistance of his worthy sons, to whom we offer our grateful thanks.

In spite of sincere co-operation of the printers and best efforts of the proof-readers' we could not avoid some errors still creeping in unnoticed, I request, the reader will kindly overlook them as usual.

MAHANAMBATA
BRAHMACHARI.

Mahaudaran Math,
RASHPURNIMA
10th November '73

FOREWORD

The author of this sacred treatise has pressed me for writing a foreword. While I take it as a distinct honour done to me, the reason why of all persons his choice fell upon me is best known to him. He would not take a refusal and I am only hushing him with his importunities as one would a clamouring child. My inadequacy of expression and numerous other faults will only bear out the adage "Fools rush in where angels fear to tread" But I hope that for my inefficiency the reader will not throw it off.

The publication of a life of the Prabhu in English is now long overdue and this belated one has come out only through the unflagging zeal and exertions of Srijit Sris Chandra Gupta B. L., who first took it into his head to get it done before the Maha Prakash of the World Saviour, which is very near. It was he who induced the author to undertake this arduous task and I am inclined to say that it was almost a miracle that the latter could do it in the course of a day or two. It is only fortunate that the treatist has now come out of press in the course of a week through the kind assistance of D. N. Dhar, Esq. F.R.G.S. (London). Having regard to the extremely short time as his disposal the author has given a full, though not an exhaustive sketch of the great life and, I may say

that he has sincerely tried to do justice to the confidence reposed in him

It will be nothing new, nor will it be a matter of surprise if the unyielding sceptic world of the twentieth century will be found slow to believe that the Emancipator has at last come and that His work has begun, for, there is the inherent recalcitrance of human mind against accepting anything it is unused to. Sri Sri Krishna came, came there Christ to suffer for the humanity and came also Gouranga only to weep for the sinning world, but humanity at large forgot its hour in slumber and when it woke, it woke to repent in its turn.

True to his words, the Ever True has come again to lift the world from its misery ways and in no uncertain terms has He proclaimed "I am He, I am He. I have come to give the peace, Know me to be the Deliverer." *The Gita, the Hadis and the Bible all tell us the one and the same thing in unequivocal language that the saviour will descend when the world will be laden with sin and when it will groan under the oppression and who would deny that these are manifest to-day in much clearer relief? The true manifestation of Jagatdandhu's divinity revealed to several of His more fortunate followers in Sadabhujamurti, Jugalmurti; Srimadimurti and Balagopalamurti may not yet induce the sceptic mind and free it from its egoism preferring as it does, to live in its own dungeon, but the Ever Kind has assured that He will leave none out of his Mahaudharana mission

(Universal Salvation). He was not come this time for the uplift of any particular sect, but has come for the whole world as "The Lila combination of all things." His message is a world religion embracing all without exception. He further said that this is the period of Maha Pralaya (Universal Destruction) and that all will be saved by singing Hari nama.

Mysterious are the ways of God and he works through mysterious agencies. The stirring epoch which we live in, has seen events unknown to history, recent or remote. The world has realised at the cost of millions of human lives that there is no peace in gun-powder and now there is the loud cry for real peace. Thinkers of the West and the East have joined together in that cry and are looking agape for peace which no amount of violence could achieve. The keynote has been struck and still it vibrates, and we hope to live through the time when we shall hear the sweet melody of peace in louder pitches. But who knows who working all this hiding behind the screen?

S. GUPTA.

Bankipore,
February 3, 1922

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Sree Sree Prabhu Jagadbandhu Sundar

LIFE AND TEACHINGS OF SRI SRI PRABHU JAGAD BANDHU

CHAPTER—I BOYHOOD

In Bengal, there is a small village named Gobindapur in the district of Faridpur. It was in this village that Jagad Bandhu had his ancestral home. The village is situated on the bank of the great river Padma through which the main current of the Ganga flows into the sea. Dinanath Chakravarty Nyayaratna was the father of Jagad Bandhu and his mother was Bamadevi. Dinanath was a renowned scholar of the Nyaya Philosophy and he resided at Dahapara a village on the river Bhagirathi, in the district of Murshidabad where he was in service. It was here in the year 1278 B. S. (1871 A. D.) that Jagad Bandhu came to the world of mortals in the early dawn of the 16th of Baisakh on the holy day of Sita Navami. The stars were all very favourable and there was constellation of them in such a way, as to give rise to a very auspicious moment which is known as "Puspa-vanta Yoga" by the Hindu astrologers. When he came to this world his mother fell in a trance and when she awoke she found an

exquisitely beautiful baby by her side. This was Prabhu Jagad Bandhu whose life we are going to sketch in the following pages.

His mother was a pious Bengali lady of old type and his father was adorned with all the qualifications of a true Brahmin. It was from his very infancy that tests were forthcoming which showed him to be a super man and we ask the indulgence of our readers to insert them all at a place in a subsequent chapter. Jagad Bandhu lost his mother before he was one year old. Then he was brought up for some time by "Urmila Ma", the maid-servant of the house, who also left this world soon after. Bhairab Chakravarty brother of Dina Nath, then took charge of the boy and his wife Rashmani Devi occupied the position of mother of the child Jagad Bandhu at this stage of life. Jagad Bandhu used to sing in lisping tone, in tune with Karatala (symbols), the two lines of an old Kirtan song the purport of which was * "Jaga and Madha were sinners but they attained salvation through Harinama".

At the age of four, Jagad Bandhu lost his aunt and the charge of bringing him up devolved upon the shoulders of his cousin-sister Sri Diganbari Devi. Jagad Bandhu began to live with his sister at home

* This passage relates to the 'Pashanda Dahan' incident of the life of Lord Gouranga who covered two deliberate villains Jaga and Madha into Vaisnavism by singing the name of Lord Hari and brought spiritual regeneration to their souls by absolving them of all their sins. Jaga and Madha became ideal devotees by the mercy of Lord Gouranga. It was all due of the name of the Lord Hari.

and his father remained at Dahapara. It was at the age of seven that he lost his father. At that tender age, he strictly observed all the penances of bareavement as enjoined by the Sastras and performed the Sradh ceremony of his father, correctly and distinctly pronouncing all the Mantras and sitting in a single posture for not less than 4 hours.

Jagad Bandhu was of contemplative mood from his very childhood. As a boy he was religiously bent, full of respect and reverence and rather shy in his movements. He always held a reserve in mixing with others and was too fond of solitude. He was playful at times but was never reported to have quarrelled with his playmates.

He himself liked very much to sing "Hari Kirtan" and formed miniature Kirtana parties in company with his boy associates. He had an affectionate spirit and mind and his smiling face gave cheer to every body.

On the death of his uncle Jagad Bandhu was placed under the care of his cousins Tarini Babu and Gopal Babu. He lived in his ancestral home up to the eleventh year of his age, when the 'Kirtinasa' as the Padma was known, washed away the site of their home and his cousin brothers constructed a new house and shifted all their family to Brahmankanda, a village about 13 miles to the West of Faridpur Town. Jagad Bandhu came to Brahmankanda at the age of twelve. He took his "sacred thread" after performing the Vedic rites and since then he began to observe the strict rules of Brahmacharya, covering his whole body with a sheet of cloth or chadder, and talking to others as little as

possible. He became more reserved and lived in a room in which he did not allow anybody to pass night not even Digambari Devi. He got himself admitted to the the High School of Faridpur. Before that he read for sometime in the vernacular school also.

As a student he used to rise at 3 A. M. from bed at the far end of night. This early hours of the morning are designated as "Brahmabhuta." After performing ablution before sunrise, he worshipped Rada Govindaji, the family deity. Then he used to sit with his books for sometime, again took a bath, took *Flabishyanna*, (boiled rice and some vegetables without any salt and spices) and went to school at about 10 A. M. In the evening after returning from school he undressed himself and again bathed in the pond attached to the house and after performing the arati of the family deity retired to his own room and did not enjoy sleep more than 4 hours. While at school he talked but little and mixed intimately with a very few of his class mates. One of them was Jagadhar Ghosh whom Jagad Bandhu used to mix with and jocosely call "Dhala Baitagi." It was at this time that Jagad Bandhu revealed his Divinity to his earliest devotee Srijit Dukhiram Ghosh who had a small shop in the Faridpur Bazar where Jagad Bandhu used to sit in company with Jagadhar Ghosh. Dukhiram was a worshipper of the Goddess Durga and a Sakta by creed. He was a man of extraordinary moral excellence and of very pure and simple heart. He was very poor and actuated by the desire of gaining material prosperity he took to the "Sadhana" of Sakti or Durga. So deep was his meditation that he was approaching

the final stage of his Sadhana or mystic culture when Jagad Bandhu a boy younger by not less than 10 years startled him by discovering the secrets of his heart and the precesses he was passing through in his "Sakama Sadhana" or spiritual culture animated by desire. On seeing profound insight of boy Jagad Bandhu, Dukhiram became much surprised and asked Jagad Bandhu as to how he could read the mind of the former. Jagad Bandhu said, "The way which you have adopted will lead you no further as it has worldly desires at its base. Follow the Vaisnava saints, shake off all your desires, have recourse to Gouranga and Nityananda and you will get all." But as Dukhiram still persisted to know who Jagad Bandhu was, Jagad Bandhu appeared before Dukhiram in a visionary figure with six hands or "Shada Bhujia Murti." This was the same figure which we find in Chaitanya Lila as shown by Chaitanya to Basudeva Sarabhouma which has also been carved out on the wall of the Great Temple of Jagannath in Puri. It is a combination of the figures of Ramchandra, Srikrishna and Gouranga in one body. The figure has got six hands, in two we find Dhanus (Bow) Ban (arrow) showing the presence of Rama's powers, in other two we find a flute signifying the sweet personality of Sri Krishna and in the last two we find a Danda (stick) and Kamandalu (a jar) signs of the Sannyasi Gouranga. The combination of all the above symbols show that all these three are but one and the same Divinity.

Dukhiram saw this visionary figure at 12 P. M. and before the night was over he ran in darkness to Jagad

Bandhu at Brahmanakanda. It was about 8 A. M. and as he approached the house of Jagad Bandhu he found light in a room. The moment he stepped his foot on the Verandah of that room Jagad Bandhu called him from within by his name which dispelled all the doubts, he had still lingering in his mind. Dukhiram resigned himself to his Lord Jagad Bandhu who gave him all the instructions for spiritual culture along the right line and amongst other dictated the following three maxims: viz.

(1) Move about in an intelligent way, (2) Look to the stars in the sky and the grains of sand underneath and regulate your conduct on seeing them, (3) Always remember Gurn.

Another admirer who discovered that Jagad Bandhu was Nitya Siddha (Possessed of the consummation of spiritual culture from his very birth) was Sri Ramesh Chandra Chakravarty. He was also a student of the school and Jagad Bandhu attracted him by his salutary practices and principles of Brahmacharya which he followed and observed very faithfully and was the first author of the book on Brahmacharya that highly useful remedy to the debilitated students of the country.

Jagad Bandhu read up to the third class in the school at Faridpur and then left the school and went to Ranchi where his cousin Tarini Babu was in Government service. Jagad Bandhu was admitted into Ranchi H. E. school where he read only for a few months when owing to an untoward event he had to be removed from the place. After leaving Faridpur, Jagad Bandhu grew more pensive. The change of

residence produced a considerable change upon his temperament. A land of alien folks and the capturing scenery of nature had telling effect upon his mind and he began to dive deeper and deeper into the root of all things. He did not mix with any body at all and had very little to do with text books and was always absorbed in deep meditations. Seen at that time he would seem to be rapt in the solution of a very great problem which haunted him day and night. However, though he was harmless, the cook of Tarini Babu, considered him to be a hindrance on his way to decamping with some of his master's property. So, one day while Tarini Babu was away at his office the cook poisoned Jagad Bandhu in order to remove the obstacle from his way. But unfortunately for the servant Jagad Bandhu did not die. He recovered very soon and though pressed by Tarini Babu did not disclose the name of the man who aimed at his life. At this, Tarini Babu thought it unsafe to keep Jagad Bandhu there any longer and removed him from Ranchi to Pabna where lived Golok-mandevi, one of his cousin sister. Jagad Bandhu read there upto the First Class of the local Zilla School. It was here that he assumed the role he had come to play and rejected the text books full of Avidya (false knowledge) for ever. The restraint of reserve which he put upon himself was cast asunder, the pent up flow of divine love and devotion rose in high tide within his heart and he could no longer keep himself aloof from the afflicted creatures whose miseries he had come to remove. Exactly like Sri Gouranga he entirely

gave himself up to Hari Kirtana and all the signs of Bhava and Mahabhava began to appear and disappear like waves upon that ocean of bliss. So great became the effect of Kirtana upon him that from wherever he heard the sound of Kirtana, be it a house, river or a pathway and whenever he caught the sound by his ears he invariably used to fall in a trance. He could not and would not like to live a moment without Kirtana at that time.

CHAPTER—II

YOUTH

In youth Prabhu Jagad Bandhu was a perfect embodiment of manly beauty. His stature was uncommon being 6 ft. at full stretch, his limbs were plump and soft and his complexion was like a champaka flower-milky rose and it was so resplendent that though he used to cover his whole body with a sheet of white cloth it used to shoot out its rays through the pores of the texture. He had a large head with a high temple and shining proportionate forehead. His nose was aquiline and lips firmly set and endowed with a vermilion tinge. His eyes had long lashes and were transparent as crystal. The pupils were dark blue and steadfast and restless at the same time. The eyes were not

ordinary and had something un earthly in them. They were steadfast, firm and bold, yet always beaming with love and infinite kindness. The palms of his hands and the sole of his feet were scarlet like red lotus and extremely soft. His set of teeth were white and glazing like pearls. There were locks in profusion upon his head recoiling round his necks and ears. In fact he possessed all the charms of beauty which ever win the sinning mortals.

While at Pabna it was at the age of 16 or so, that Jagad Bandhu broke his reserve and began to mix with the people of all castes provided they sang his Kirtan. He alienated himself from all worldly concerns and became a mendicant to all intents and purposes. Ere this, he had been thinking and brooding over the evils which invested the world and devising plans to combat them. He inwardly matured his plan and then began his arduous task of universal Eman-cipation (Maha Uddharan), getting over all other anxieties of the world. With his divine vision he saw the period of universal destruction very near and fell in to fight out the agencies of Kali yuga. The great weapon which he held with a firm grasp was that of the name of Lord Hari. So he began to frequent all the places in Pabna, wherever kirtan songs were sung. There was a Keli-Kadamba tree at Pabna underneath which Jagad Bandhu used very often to go and sometime he would be seen lying there and sometime he used to sit there with a band of his followers singing Kirtan.

As Jagad Bandhu came before the gaze of the public and began to mix freely with kirtan parties, many

people of the town, the majority of whom were students, formed themselves into a party of his admirers. They were impressed by his majestic personality, strict observances of Brahmacharya, sterling virtues of character and the various symptoms of devotion and Vaisnava piety which spontaneously arose out of him. These symptoms are known as "Satwika Bhava" in the code of Vaisnava theology. The following are some of these Bhavas viz-Tears of joy on hearing the kirtana, standing of hairs on their ends upon the body of the devotee, trance, rolling on the ground, unconsciously dancing amidst the kirtana, coming of blood through the cells of the skin, perspiration, shivering etc. Now, Jagad Bandhu had all the symptoms quite automatically present in his body, whenever he heard the kirtan songs at that time. He fell in trances which lasted for even days and nights on hearing the kirtana for a very short time. His guardians tried their best to keep him off from kirtana parties and redirect his energy to the worldly success, but in vain. He became more and more absorbed in kirtan and himself organised a kirtana party with which he began to parade the streets of Pabna. His admirers began to swell in number as they saw that divinely beautiful boy and came in touch with his august personality and became cognisant of his manifold virtues. As he passed dancing in a most charming manner in front of the Kirtana procession, people of the town, especially the boys, came out of their respective homes and followed his party. The guardians of the boys apprehended evils to the worldly career of their lives and tried

their utmost to keep back the boy from mixing with Jagad Bandhu and organised efforts were made to drive off this abductor of boys, the vagabond Jagad Bandhu as they thought him to be and it so happened that one day as Jagad Bandhu was passing with his party a boy of tender age jumped down from the first floor of his house where he was closetted by his guardian. So, Jagad Bandhu had two sets of people around him a batch of admirers and a strong party of opponents. The people who had spiritual hankering or were struggling under some mundane difficulties came to Jagad Bandhu and getting peace through his salutary instructions and kind benedictions, became his admirers; on the other hand, those people who were proud of their possession and attainments and were eager to make their boys attain worldly prosperity, stood against him and became jealous of his growing reputation. Jealousy they went further and tried to bring Jagad Bandhu into condemnation in several ways and not being satisfied at mere calumny they even managed to belabour Jagad Bandhu almost to death and leave him at a distance. His admirers and relations came to know of this at once and with tender care got him round. They wanted him to disclose the name of the ruffian who thus maltreated his sacred body but he only smiled and said "No body is to blame. More miseries and torments are in store for me, but none will be able to take away my life. I have come not to punish but to deliver." Such was the spirit of resignation and forgiveness which marked his career from that age and raised him to the estimation of even his opponents.

In the town of Pabna, there lived a Darvesh named Haran Kshepa. He was a great Sadhu in disguise, but the eccentric "Haran" passed for a mad man before the eyes of the general public. He was dressed in rags, had a very filthy outlook and lived in a meanest cottage in the suburb of the town. He had occult powers and could tell many things about the past and the future. Though he was not a professional physician he had wonderful power of healing diseases. He observed no rules about caste prejudices and made no distinction between man and man. He designated himself as a Hindu to the Hindus and as Mussalman to the Mussalmans. It was with this mystic that Jagad Bandhu used to mix much at Pabna. As he approached the Kshepa he used to place his hands round his neck and press him to his breast and kissed and fondled him in all the ways possible. Jagad Bandhu who never used any body's bed or clothing and advised his follower also not to do that, condescended so much as to sleep in the same bed of tattered bed clothes of the Kshepa. He used to call him "Buda Siva" and expressed to his followers that the "Kshepa" was the same Advaitacharya of Chaitanya Lila and was a man of 400 years. Jagad Bandhu said that the "Kshepa" was Nitya Siddha.

The tyranny of the sceptic people could not put a stop to the preaching of Jagad Bandhu's new cult, Neo-Vaisnavism. On the other hand, the above mentioned high-handedness of his opponents added fresh stimulus to his kirtan propaganda. He rose to his full height against the theory of initiation in view of the

evils which went on daily increasing on account of changing the spiritual nature of the office of spiritual guide into a gross material one by making it hereditary.

Initiation has become a profession which is highly objectionable in itself. Secondly, at the entire sacrifice of efficiency it has become hereditary, the dangers of which can easily be conceived. Now it was Jagad Bandhu, though a Vaisnava in creed, who hazarded a strong opposition against the accepted view of the Vaisnavas and made a new departure in the creed. He said Tantric initiation is unnecessary. It is the Harinama which is the most effective mantra in bringing about the spiritual Emancipation of all. There is no need of whispering mantras into ears. There is no secrecy. It is to be proclaimed everywhere to the unbelievers, to people of all castes and creed. He maintained that pure love not mixed up with passion, attained through devotion and ceaseless recitation of his holy name in kirtana, piety and pure living—these and these only can lead to the way to reach him.

As Jagad Bandhu was thus distributing Hari nama his name became known far and wide and Rajarshi Barnali Roy Zeminder of Taras, in Pabna, who was a truly pious Vaisnava, sent his preceptor's son Raghunandan Goswami, with an elephant to take Jagad Bandhu to his palace. Jagad Bandhu went there and living there a few days went on pilgrimage to sacred place of Sri Vrindavana which is the Lila Dham of Sri Krishna. He was aged nineteen at that time and it was then that he gave his first photo to his devotees. Jagad Bandhu visited many places almost

all the holy places in Northern India and some places of the Punjab and the Deccan and returned to Brahman kanda.

From this time Jagad Bandhu began the life of an ascetic and cut off all his connections with his family. His admirers constructed him a cottage at Brahmankanda by the side of a pond, where Jagad Bandhu planted the trees known as Pancha-vati (Tulshi, Bel, Tamal and Haritaki). He brought some creepers from Vrindavana which he planted on all sides and they grew into a beautiful grove giving an air of Vrindavana to the place. There Jagad Bandhu lived alone living upon most simple subsistence. His followers supplied his necessities which were few. He covered his body with white sheet of cloth from head to foot excepting the eyes and used to wear rubber shoes while walking out. Ordinarily his dress consisted of a simple dhoti and chaddar. He never asked anything from any body. He defrayed the expenses of the study of many boys who were persecuted for mixing up with him by the guardians and also used to help those who were of indigent circumstances out of the voluntary offerings of his admirers who went on swelling and swelling in number day by day. As he settled in Brahmankanda, many boys came round him and in no time, he had a large train of followers.

Jagad Bandhu observed with strict regularity the routine of a Sannyasi and went on untiringly with his Kirtan propaganda. People began to flock from neighbouring villages to have a peep at the young "Prabhu." It was by this time that Jagad Bandhu

became the avowed Prabhu of many. His very sight was an inspiration to the students. They resigned themselves entirely to his care and he, in his turn, protected them by giving moral instructions and helping them by his spiritual guidance. He was a close examiner of human nature and his advice was given to every boy according to his inclination and bearing. He was never harsh, and uncompromising but he had all along been a God of forgiveness. He had a child's heart full of love and compassion and had nothing sinister in him. His spirit had always been reverential and he observed the principle "Hate the sin, not the sinner," to the very letter. He had an oceanic heart and the slightest misery of any being produced waves in it. There was nothing to be afraid of him and the boys made full confession to him of their past misdeeds, whereupon almost with a maternal care he patted the penitent soul and held out all hopes to the disconsolate boys by helping them to step into the path of virtue and happiness. He wrote to some of them—"Pray for frail humanity; forgiveness, piety, religious instructions and renascence are of prime virtue." He said, "A well-arranged routine for a strict disciplined life will purify the mind and body, and prepare them for renunciation. Free the mind from desire and pleasure-seeking pursuits. A well regulated life alone can enable a man to withstand the temptations that surround it always and every where. Absence of this weakens the body and mind and breeds idleness and gloom or hankering without satisfaction and distress without

corner. As he did not take any food for 12 days, the followers became very anxious and thinking something was wrong, they broke open the fencing of the eastern part and entered into the cottage. Finding him in deep mood, food was again supplied to him and the door was closed from outside. The devotees began to pray to him for taking food and Prabhu took a morsel after long 12 days. After this his followers took away the inside bolts of the doors and made arrangements for closing them from outside. After the said incident, Atul Babu and his wife feared that they might have done something to offend Prabhu and left Sri Angina from the 15th Agradayana 1319 B.S. (1911 A.D.). Badal Biswas and Krishna Das jointly took charge of Prabhu's seva. Krishna Das left Sri Angina after a short time and *Matichanna* (ecstatic) Mahendrajī, a boy Brahmachari who had been in Sri Angina for one year between 1317-1318 B.S., (1910 A.D.) came from Brindavana and took charge of the seva in co-operation with Badal. Badal left this world on the 20th Chaitra (1325 B.S.) 1917 A.D. and Mahendrajī as the first Missionary of Jagadbandhu left Sri Angina to preach Mahanama and Neo-Vaishnavism and Krishna Das again took the charge of Prabhu's seva. By this time, Jagadbandhu's seclusion ended practically on the 19th Poush 1325, (1917 A.D.) but he actually appeared before the public about two months later on the fifth of Falgun. About this time many other young men joined Krishna Das to perform the Seva of Prabhu. Krishna Das became the Mohanto and Jayneswar, Dhala Shyam, Kala Shyam, Rakhal, Satyabrata, Brajabondhu Nitya Sewak. Sitanath were some of the Brahmacharies who served Prabhu under Krishna Das.

During this long seclusion of seventeen years, with the exception of two days, once after 12 years and again during his birth-day anniversary of 1323 B.S. (1916 A.D.) Jagadbandhu did not come out for a single day but remained day and night within that dark cottage. Prabhu used to write out slips occasionally till 1314 B.S. (1907 A.D.) after which he stopped even the slightest communication with the outer world.

During this period also, Prabhu's divine powers were manifest to his followers. There was nothing unknown to him and as many things used to come for *Seva* from his followers in different parts of the country, Jagadbandhu used to accept or reject them according to the degree of earnestness of the sender. It happened at times that valuable articles of food prepared with great care in the purest way possible and presented by a high-class Brahmin were not at all touched by Prabhu, whereas fried peas and rice brought with a devotional feeling even by a Musahman or *Chandal* were readily accepted by Prabhu.

Though he did not actually come out of his cottage, he appeared before many of his followers in dream and gave them necessary instructions. Again, though many people came and went back disappointed—unable to have a peep at him, there were some who were mysteriously favoured with his sight.

Another strange fact is this that no two persons saw him in the same figure. Some saw him as Gouranga, others as Siva, some others as Krishna and some again saw him as Srimati Radha. That he was more than a mere sadhu was evident from the fact that as both hus-

band and wife came to the Sri Angina, the wife addressed Prabhu as her true husband "*Pran Bandhu*" "*Praneshwar*" and so on and the husband also doing the same without resenting the idea at all. On the 30th Kartick, 1320, B. S. (1913 A. D.) Prabhu had an attack of cough and began to vomit. The then *Shebait*, Mahendraj, entered into the hut and found him very ill. Physicians were brought in but Prabhu declined to take any medicine at all. He remained in this condition for 3 days and came round without any medical treatment.

In the month of Magh, 1323, B. S. (1916 A. D.) Jagadbandhu came out of seclusion to the yard after 12 years at the request of Mahendraj. It was the birthday of Nityananda Prabhu and Jagadbandhu came out for 3 successive days, each day staying only for a few minutes. People began to pour in from different directions to have a look at Prabhu after such a long period. In memory of this appearance of Prabhu an annual Kirtana *Mahotsava* is held at the Angina every year for 3 days and nights and *Prasads* are distributed.

When people saw Prabhu after more than 12 years, he appeared considerably changed. There was no flowing locks upon his head, his sacred thread thrown away, there was no white cloth covering him from head to foot and he had nothing round his waist by way of apparel. He was naked but had rubber shoes on. There was a perceptible change in his appearance. He was more bulky than before, his complexion rosy with a tinge of yellow in it and uncommonly bright. All his limbs were fully developed and his face more lovely than before. But the most striking change was effected in his eyes—they had been rather restless in the past but now calm and

serene and though vacant in looks they were extremely bright and beaming with love and forgiveness. A Kirtana festival was first arranged on the birth-day anniversary of Jagadbandhu in 1314 B. S. (1907 A. D.) Since then it is being held every year. It is a unique institution quite in keeping with the spirit of the religion he has come to preach and it attracts his numerous followers as well as admirers from different districts of Bengal. People of all grades from the proudest Brahmin to the most depressed Doms, flock to the celebration and take part in Kirtana. Originally, Kirtana used to be held uninterruptedly for 24 hours but from 1320 B. S. (1913 A. D.) Kirtana goes on day and night for a whole week. Every day not less than a thousand people are fed with *Mahu-prasad* which consists of dal (pulse), rice, vegetables etc. There is no standing fund to meet their costs. The Shebait is all mendicants and none usually know beforehand wherefrom they will get the necessary things; but, strangely enough, all things begin to pour in from unexpected quarters in time. Their is no caste distinction in the Sri Angina and at the time the *Prasads* are distributed, one is reminded of the similar scene at Puri where also the caste distinctions are not at all observed. The younger generation figures prominently in the army of visitors. Womenfolk also come in a large number. It is altogether a companion on earth for those devoted to Prabhu, for, they can very profitably and happily pass their time in devotional songs and Kirtana in the presence of their Lord and hold discourses in spiritual fervour.

During the celebration of this anniversary of the year 1823 B.S. (1916 A.D.) on the second day of the ceremony, Prabhu came out of his cottage all on a sudden, appeared in his naked beauty to thousands of people assembled in the Sri Angina and remained outside for a few minutes. Three of the devotees rushed to touch his feet but Prabhu struck them with the bolt of a door and it is strange that they felt no pain at all!

CHAPTER V

PANGU LILA

(Life of Vicarious Sufferings.)

As he came out of his seclusion, Prabhu posed himself to be a boy of five years and behaved like one actually paralysed but strangely enough, he used to walk in that condition too. It was, as it were, assumed by him only to give the beings of this world an opportunity to serve him. His followers style that part of his Lila as Pangu Lila—simply because he played the part of a Pangu (paralysed).

On the 19th of Pous, 1825, (1918 A.D.) as *shebants* were leaving his food at night in the allotted place of the cottage, they heard indistinct and feeble means coming out of it. Being very anxious—they entered into the cottage and found Prabhu lying on the ground in a very

sick condition. They placed him on the bed and Prabhu showed no symptoms of any malady. Next day also—as his Bhog (food) was offered to him, it remained untouched and Prabhu did not even rise from his bed. The *Shebants* got alarmed and informed all the followers present. In a very short time Sri Angina became filled with his followers and physicians diagnosed the disease to be paralysis. Kaviraj Jogendra Nath Sarkar—a great devoted follower of Prabhu came from Rajbari and prescribed medicine for the simulated disease. This produced a very good result. But opinions were divided and there were two camps amongst his followers. One party, represented by the old Bhaktas, said that as Prabhu was attacked with a very formidable disease, he ought to be removed to Calcutta at once. The other, represented by his junior followers, asserted, however, that Prabhu could have no disease and there was no need of removing him without his consent. When his consent was solicited, he declined by shaking the head to go to Calcutta.

Then his junior Bhaktas who had already organised a Kirtana party under the name of “Mahanama Sampradaya” and had begun preaching the Mahanama (Hari Purusha Jagadbandhu Maha Uddharana) in many places of Bengal, resolved to hold uninterrupted Kirtana day and night for one full month and started the same on the 15th night of the rising moon. Curiously enough, Prabhu began to improve everyday and on the 15th Falgun 1825, B.S. (1918 A.D.) he rose up from his bed without anybody's help, stood on the floor and walked on to the door where he again assumed his paralytic condition

and showed by signs his desire to go to the Kirtana ground. He was carried to the yard on a chair which was placed in the middle of the Kirtana party. From that spot, Prabhu was taken to the house of Kedar Sil, an earnest follower of Prabhu.

Now, that was the first day after the long seventeen years of his great seclusion that Prabhu Jagadbandhu came out to the street. Men, women, and children, especially students, wished to carry Prabhu, to touch him and to have a look at him. He was a lost treasure regained! As he was being carried on a chair, thousands of people followed and surrounded him to feed their eyes with his celestial beauty. There was such an influx of people, all of whom were bent upon touching his feet, that it was with great difficulty that he was carried to the house of devotee. Kedar Sil. Men of light and leading became eager to be a carrier of Prabhu. Even respectable ladies came out of their zenana to see Prabhu without waiting for the permission of their guardians.

Coming back from Kedar's house, Prabhu went to Tepakholā, wherefrom he went to the house of the Mohantas and then came back to sri Angina—all along being carried on a chair.

It is very strange that as he came out, Prabhu stunted himself in a miraculous manner. His feet, hands, fingers and even the stature as a whole, all became a bit shorter than what they had been.

Prabhu came out a mute. But as days went on—he began to break silence by his hissing utterances which were very pleasant to hear. In all his acts and movements,

Prabhu began to behave like a child of five years. He showed all the freaks and pranks of his childhood. He used to cry like a child and even play with dolls and toys. When angry, he used to abuse everyone near at hand in the most offensive language but put on a serene smile the moment after. He passed stool and urine on the very bed he lay on and even while lying there. But, though a child in all his ways, his eyes betrayed him as they shone with a divine light and though steadfast, they would never be fixed upon anybody direct but always seemed travel to somewhere else. It is a strange phenomenon that even when a hundred people stood around him on all sides and he was looking all the while, nobody admitted that Prabhu's gaze was fixed upon him. In fact, it seemed, they were moving somewhere else and nobody knew where.

Then Prabhu began to go about short distances all the day, being carried on a chair. The Shebais got him bathed every morning and men, women and children assembled in the Sri Angina, to see the bath of Prabhu and give *Tulasī* Ocyumun Sanction leaves smeared with sandal paste upon the feet of Prabhu. Their number varied from 200 to 500 a day.

On learning that Prabhu had come out, many people rushed to Sri Angina to have a look at him and though there was now no trace of his former life present in him, they found in him the highest realisation of their own souls and gave themselves up to him though he spoke nothing and did no overt act by way of absolving them. But though he spoke nothing in the gross form, he used to show his true figure in divine splendour to many persons and they received all ins-

tructions from him in dream. Nay, there are devotees who even at this stage found their cherished deity in him and took him to be the embodiment of all the deities.

At this time, money and articles of food used to pour in from different places and the *Shebait's* went on cooking day and night but Prabhu did not touch any cooked food even for months. He changed his routine from day to day and whatever he took was quite insufficient to keep the body and soul together. His shebait served him with food many times a day but at one time, he touched it with his fingers, at another, he lifted a bit to his lips or rejected the whole food, according to the mental state of the sender.

He came out quite naked and threw off rubber shoes too. As he would go being carried, Kirtana procession would invariably follow him and whatever might have been his temporary movements, he always rejoiced in Kirtana.

In the rainy seasons, a boat was constructed for him. His Bhakta carried him on a conveyance to the boat and they used to sit in front of and behind Prabhu. The boat was used to be propelled by oars rowed by the Bhaktas and the holy Kirtana was sung by his followers in chorus, before their adored deity. It was a divine scene to the followers of Prabhu who, if chanced to be one of the company, felt elysian bliss and glory for the time being. As the boat went on and the ladies of all the houses along the banks of the Paridpur river as well as the Padma, came out of their *-Parida* (zerai), and brought their devotional offerings

of flowers, sandal paste, Tulasi leaves and different kinds of sweets as well as other articles of food. The boat stopped at each ghat. (bathing place). The offerings were taken and as Prabhu blessed them by touching their offerings and smiled in his own way, the pious ladies grew radiant with joy and the whole scene reminded one of the Lila of Brindavana when Sri Krishna exacted presents from the daring maids.

Since the establishment of the Sri Angina, Kirtana has been going on there daily. One of the devotees who took great zeal in this daily Kirtana at the time and also personally attended every day from a distance of 3 miles, was Sri. Nitya Gopal Sarkar of Tepakhola. It was he who usually took the lead in singing Kirtana in the boat of Jagadbandhu.

After the rainy season 1326 B.S. (1919 A.D.) Srijiut Ranajit Lahiri M.A.B.L., a staunch follower of Jagadbandhu, presented a *rickshaw* for ease of moving short distances. Jagadbandhu used that conveyance for the purpose till September, 1921.

CHAPTER VI

PANGU LILA — (Continued)

In the month of Jyaishta, 1321 B.S. (May, 1914), his birth anniversary was celebrated with great enthusiasm.

People came in thousands from different parts of Bengal. Men, women and children of all castes and creeds assembled round Prabhu's cottage to have a look at him and also to participate in the various religious functions connected with the anniversary. The holy Kirtana songs went on for 7 days and nights without any interval and time seemed to pass too fast in the enjoyment of the divine melody and the company of pious devotees. Life seemed to be worth living in this world of woes and sufferings. His followers knew no sleep at night in discussing their respective realisations of his Lila. Jagadbandhu went out in his rickshaw to have the daily round and even ladies of respectable families, in their earnest desire to serve Prabhu, were pulling his rickshaw without the least demur. None of the followers had any gloomy premonition of the impending tragedy which was to befall them. The festival ended amidst unanimous rejoicings of all the citizens of Faridpur as well as other persons assembled at the Sri Angina. Jagadbandhu went on as usual till the 16th of Bhadra (2nd September, 1921). On the 17th Bhadra, while being carried to his rickshaw, Jagadbandhu suddenly fell down on the Kachcha floor of his cottage and got double fractures on his thigh bone (Femur). It is strange that his joints, though more susceptible to injury were not damaged at all. Doctors were immediately called in. They found the fracture complete, set the ends of fractured bone in position, bandaged it and left instructions to keep him in absolute rest in lying condition. On the 28th Bhadra (13th September) a quack came to bandage the bone properly with a creeper known as *Hari-jora*

(joiner of bones) and unloosed the old bandage. As he was trying his bandage, one end of the fractured bone jutted out in sharp protuberance piercing through the flesh and skin. Yet, with a violent jerking and pressure he administered his creeper bandage. Since his fall and being laid up on bed, Jagadbandhu grew more and more restless and whoever approached him would be invariably entreated in a very plaintive tone, to raise and help him to walk. He clasped the hands, the neck or the head of anybody who ever went to see him at the time and persisted in a supplicating mood to raise him and take him out. He never complained of any pain, inflammation or any sort of discomfort save his continued lying down and he showed absolutely no symptom of any malady. The face was as cheerful as ever and there was no writhing in it and his body was as healthy as before. The deep silver tone was as resonant as we always heard it. There was no tetanus, no, nothing of the sort save and except a slight rise of body temperature. The only change perceptible was in his temper, which had been fitful of late, now became serenely cool and his attitude changed from that of a command to one of craving. Three more days passed and the dawn of 1st of Aswin (17th September) peeped into the world.

Jagadbandhu showed no sign of restlessness in the morning. He lay peacefully on his bed. The *Shehais* brought his morning-bhog (breakfast); but he did not touch it. He was not in a mood to take anything that day. Again did they try to feed him but in vain. He would take nothing. Hour after hour passed on smoothly till the fatal moment arrived. Jagadbandhu had been

lying on his back since the previous night. As it was 10 minutes past twelve in the noon, he suddenly drew up his right hand in a fisted condition, placed it on his breast and the right leg upon the left thigh—keeping unchanged the position of the remaining body and heaved a deep sigh. A foamy substance came out of his mouth and rolled down his cheeks. All his vital activities stopped and his body lay like a corpse. The news spread with the speed of lightning through the length and breadth of Faridpore town and a huge crowd assembled at the Sri Angina to see him for the last time, as all feared that Prabhu had passed away from this world. In the train of visitors there came a lady devotee who said, she had seen Prabhu on the preceding night in the yard of her house and he asked her to report to the Shebais of Sri Angina that Prabhu was going to other countries to make the grounds prepared there for the reception of the New World Teacher who is no other than himself and that his present body should be preserved in shrouds of the holy Harinama-Kirtana. The Shebais and many of Prabhu's followers, who fully believed in his divinity, were loth to recognise this stage as his final disappearance from this world, and as their feelings found a strong support in the vision of that lady, they took up the suggestion at once and most gladly. The holy Kirtana songs went on without any break for another week. In the meantime, telegraphic messages were sent to almost all the followers of Jagad-bandhu and most of them arrived at the Sri Angina. The Sannyasi followers were out, in preaching his religion and had just begun Kirtana in Benares with the

resolution of carrying it on ceaselessly, for 9 days and nights when they received the message of Prabhu's Maha samadhi and at once they left for Sri Angina. They took the entire charge of maintaining the Kirtana all along but it is curious that before the week had run out, all of them fell ill one after another and it became almost impossible to keep up Kirtana day and night.

On the 22nd of September, a telegraphic message came from the Bird of Uttarpara, about whom we shall speak in a subsequent chapter, that Prabhu would come back again to his present body.

During this period, the body of Prabhu underwent strange but interesting changes. For the first four days it lay on the bed as fresh as living one and perspiration set in occasionally over it. There was no stench, no decomposition and no stiffening of limbs. The joints were as flexible as ever, hands and legs could be stretched out and contracted at ease. No rigor mortis had set upon any part of the face, which though slightly pale, had no pallor of death. On the fifth day, perspiration stopped but still there was no sign of decomposition. On the sixth day (2nd September), the body seemed to be in a decomposed state and gave out the usual stench of a corpse. On the seventh day the stench was occasionally felt but signs of decomposition seemed to disappear. On the ninth day, however, Lo! the body regained its original state and both the obnoxious smell and the process of putrefication had completely disappeared. As Kirtana could not be carried on owing to the sudden illness of almost all

the Sannyasis, the body was kept in a wooden receptacle upto the 29th September when the blood-relations of Prabhu began to urge upon disposing of his body either by cremation as usual or by burial in view of his being a Sannyasi and his body was kept underground.

A new bedstead was prepared for the occasion. A soft bed was stretched thereon and a mosquito curtain, made of a green piece of cloth, was stretched and hung up the bedstead, pillows were arranged in a pile to give a support to the body for leaning, and setting it in an *Asana* posture (a special mode of erect sitting),—a strange phenomenon which again defies the medical science, his body was placed underground, just below the spot where his *palang* stood within his cottage.

People in general take this stage of Jagadbandhu for his death and complete disappearance from earth, while some of his followers who know no higher God than their Prabhu, do believe and they are sanguine that he will certainly rise from his Maha Samadhi and his Resurrection will surely take place. They further hold that with his re-appearance, there will be his Maha Prakasa or the Great Revelation which will prove Him to the world as the "Great Saviour". Maha Uddharana.

CHAPTER VII

PHILOSOPHY AND RELIGION.*

Creation is an eternal process which is accompanied by light and sound. The so-called Brahma-jyoti or

effulgent light with its accompaniment of Pranava or eternal music, marks the beginning of creation and elementary state of this manifestation; of course, it is a matter which has immense potentiality. But the effulgence obstructs the vision of the ordinary holy-man in his elementary stage and he is led to think of this as the ultimate cause of creation attainable. His prejudiced vision cannot, in this way, fly high aloft over the plane of substances of light which also have got their *Vigraha* or body. Near this plane are heard eternal notes, like the Pranava, musical sounds of divine melody and harmony pouring in elysian bliss into the heart of the blessed hearer. The aspect of the Eternal, known as aramatma who is taken to be a potential factor in bringing about this mundane existence is the spirit that pervades creation, the thing about which the world of beings hangs. Apart from his creation, Paramatma or Creator has no significance whatever. He is the particular aspect of the ultimate Being which holds the creation and is fulfilled in that. He is within it but at the same time, free from it. The world of beings holds intact because He is in it. For practical purposes and roughly speaking, this Paramatma may be said to mark the extreme of this visible creation. He is, though free, regarded as part and parcel and the very essence of this creation, all of which emanate from and rest in Him. There are some Beings below him, each of whom is an embodiment of a particular aspect of the supreme Being. They also are supreme in their potency but there is a gradation of it and one of them looks upon another as the final stage of

fulfilment according to their relative position which will be clear from the following table :—

* Main portion of Prabhu's Philosophy has been taken from a small book "Jagatbandhu" by Sriji Profulla Kumar Sarker M.A. who is the first Bhakta to risk such a Publication in English.

(Para Brahma)

Paramatma	=	Creator or the Highest Being of the created world.
Brahma	=	Pranava with Effulgence.
Turiya	=	The universal Destroyer of creation.
Virat	=	The Protector of creation.
Bidhu	=	Narayana.
Jisnu	—	Vasudeva (Not Sri Krishna.)
Vishnu	—	Ramchandra.
Kambu	—	The Great Tortoise.
Manju	—	The Great Fish.

Now, if we look from the very lowest to the highest, we find them in their relative positions. The most insignificant aspect of the supreme Being is embodied in Manju, the eternal Being who incarnated as the Great Fish, to protect the Vedas, at the time of Universal

*Samkarshana = Lakshman = Balarama = Nityananda.



Sree Navadvip Chandra Ghosh

Born : 23rd February 1890

Death : 14th July 1965

deluge. He is the earliest incarnation of God in the chronology of Hindu Mythology. Next to Manju is Kambu who is looked upon by the former as the object of his meditation and his higher personality. Kambu incarnated as the Great Tortoise at the time of the churning of the Ocean by the gods and demons. He adores Vishnu, a higher manifestation of the Supreme Spirit. He incarnated as Ramachandra (as well as the Great Boar and the Great Mammoth, Nara Singha). Next to Vishnu and the immediate object of his devotion, is Jisnu who incarnated as the son of Vasudeva and known as Vasudeva. He is not Sri Krishna but only a partial manifestation of him in a shape suitable to this material world. The object of Jisnu's meditation and next to him is Bidhi whose manifest personality is Narayana of Baikuntha, who sleeps in the sea of eternity on the bed of Ananta (Eternal time and space). This Ananta is typified by Samkarshana whose incarnations have been shown on the left margin. The object of Bidhi's meditation is Virata, the protector of creation. His head shoots out into the firmament, his feet rest on the seven under-ground worlds and this world of mortals. This Virata, again, meditates upon Turiya, the Destroyer of creation. Turiya meditates upon Vidya, identical with the Pranava and is the master of the region of sound and light. Brahma has got his ultimate realisation in Paramatma who is identified with the ocean of the Universe. This Paramatma is the final stage of analysis of this material world. But Paramatma, though a creator, is itself a created Being. There are innumerable created worlds, each with its Paramatma

holding it. At the time of the *Mahaprakāśa* or the great Dissolution, all the worlds go and along with them the pervading or holding Spirit, Paramatma.

So, the creation springs with the world of light, the Jyoti plane and is supported by Paramatma, the pervading Spirit and creator; on the other side, the light region begins the potential plane which loses itself in the Mayavita, the Home of the Lord Eternal and the Ever-blessed. The light region forms the line of demarcation between creation and non-creation and between these two is a formless State, potential we may call it, the state of the Nirakara (formless) Iswara in which His great will was, and also is, about to be realised in creation. The Ultimate Being in His nativity and glory at His Eternal and ever-full *Dhama* or home is free from any such tendency towards manifestation, though with the help of *Yogamaya*, He comes down according to His sweet will, to perform the most glorious Lila even with His entire Dhama. But He exists both in Lila Dhama and Niya (Eternal) Dhama—simultaneously, at one and the same time. Above the creation with its eternal music and light at the bottom, as marking its elementary stages, together with the much covered Nirakara or the potential state of the Divine force that holds all creation, is the name of the Lord Sri Krishna or Sri Hari, who is the embodiment of Purity, Love and Beauty and is complete in Himself and fulfilled in the manifestation of His name and the manifestation is also fulfilled in Him. In Him, we, in this creation, including Paramatma, are fulfilled, find the embodiment of what is good, triumphing over the evil

in us, and we reflect this Divinity in our virtues. In fact, He represents in Himself the best harmonised with the worst that is in man, the best in the creation for the good of him. The Unfathomable and Most High pleases to adopt this particular shape and vision of perfection, sets this model form before the world, because man cannot benefit by knowing Him in any other shape not within him, or in any other way, not his. Man, the highest form of creation, wants his God to present Him before him as a near and dear one in a shape representing his virtues, nothing less, nothing more, in a seemingly materialised form but perfected. Indeed, He also wishes man to know Him in this way, —the only way to fulfil their desires for love and beauty, and His wish prevails. Man need not even try to know Him in any other way and pause to enquire whether anything behind this man exists or not. He should be satisfied with this model which like a rainbow, represents all the different aspects of love: *Santa*, *Dasya* *Sakhya*, *Bhaktya*, and *Matranga*, that is perfect serenity in all dispensations of the Lord, servanthood to the most beloved master, intimate friendship with the most beloved, exclusive affection for parents to the most beloved child and supra mundane erotic state for the Divine lover respectively.

Sri Krishna, the most High for this world of beings, is not attainable through material things or by a material mind. He cannot be known, seen or felt, in a word, realised, so long as there is a touch of a spiritual ignorance (Moha) or lust (Kama), worldly attachment or liking for any particular person or thing. Of course, Prema or love of pure hearts, free from selfish motives and carnal desires, is no bar to the realisation of Sri Krishna. He

cannot be shown, being brought down to the material world, but can be seen by reaching a certain stage within, acquirable by unmixed and intense devotion, and most easily by the mortals by chanting His holy name in Kirtana and living a life of spiritual discipline. He is *Mayaita* or beyond the limit of this material world. He has not the least connection with it. He is quite independent (*Swatantra*) of this world. He exists here only in this hallowed name. He can be attained with the help of this name and devotion alone. The charm of His name serves to shake off the mortal shackle (*maya*) and leads us on to the blessed land. This name while sung in all-absorbing devotion and resignation, quickens with life, and grants us glimpses of the object of our love and devotion, and finally enables us to taste the joys of the (*Parvata-marthurya Dhamma*) home of the Ever-sweet and Glorious. He is not subject to the limitations of time, space and action. He is the never-ending sea of perpetual bliss and sweetness. He visualises Himself only in the Kirtana. Various planes of existence are allotted to the Rishis and Saints after they depart from this world, according to their spiritual attainments.

Now, the supreme beings as mentioned above, have got also Sri Krishna as their object of devotion and meditation. They all are endowed with miraculous powers and even some of them can create or destroy at will, but whether they exist in this world as Avatara (Incarnation), or exist in their respective

dharmas (abodes), they cannot take the sins of men upon themselves and thus redeem the world from predestined paths. That Sri Krishna alone can do, coming down from time to time as the Saviour in flesh and blood but never born of any conception (*Ajoni sambhava*). Even when He condescends to come down accepting the sonhood of man, He remains in His native home above this creation. His *Lila*, (Divine pastime) on this earth, is far from sensual pleasures, however much the fervent and the ignorant ones may try to depict it so. Besides, Krishna and his playmates were all between six to ten years old only. Love, (*Prema*) though in this material world, is yet free from the interference of the material which revolts against the divine purpose and stands in its way. The instinct of love and sympathy and the sense of beauty are glimpses of the Divine and we cannot realise them perfectly for the gross mingling with them of all that take root in and emanate from the physique. He adopts mortal appearance but that is full of divine awareness and is not, like the ordinary body, a bar to the highest consciousness and fulfilment of His *Lila*. We require to forget all about ourselves: bodies and their senses before we can attain or understand Him. We realise Him in such happy moments alone when we are endowed with His divine grace.

The complexion of Sri Krishna when actually seen under certain conditions of the mind and body is like that of the light green foliage of the 'chalta' tree (*Dillenia Speciosa*) freshly shooting forth, and the complexion of Radha is yellow with a tinge of red like molten gold.

Thus, giving only a bird's-eye view of his philosophy, we shall venture to point out in our humble way, some of the salient features of his religion. His religion is that of the Bhagavata in its widest application and most catholic spirit. It is based upon the Gita and reaches its goal in the Maha Uddharana (Universal Salvation), and does not stop merely prescribing rules for the attainment of individual salvation. He has brought the message of a world-religion and hoisting his banner high unto the sky, is calling upon the people of the world to rally under it, irrespective of caste, creed and race. As a true lover of human beings, he takes each man at what he is worth and does not recognise any conventional distinction as conferring any higher privilege on any individual over another. He holds that it is spiritual eminence which makes a man truly great and not his birth or social status. According to him, even the lowest caste people *Chandala* or *Doma* and given to the lowest avocation of life, if devoted to the Lord, is superior to a Brahmana, deviated from the path of virtue and piety. Not only did he keenly feel the rigour and the demoralising influence of the existing caste-prejudices, but he also tried his best to set it right with personal examples. He is dead against the system of Theocracy and Oligarchy. He has prescribed Salvation not for a selected few or many but for all. To him there is no privileged class in this world and it cannot be. He believes in the theory of transmigration but does never indulge in the sweet deception of a man of the so-called lower class being ever born lower intrinsically

in the society on account of his *Karma* (action) in a past life. Heredity has nothing to do in the Religion of love. How-ever low a man be born, he has got immense possibilities of fulfilment in him. It is proper training and good environments that make a man. The holy name of the Lord has got immense power to cleanse a man of the evil impressions and low impulses of his mind with miraculous rapidity. Practice of piety is not a monopoly to any particular class or individual but is open to all, whatever might be their origin. We may here pause to discuss two particular aphorisms of Prabhū Jagadbandhu as they might be misconstrued to support the prevailing prejudice of caste distinction and he might be regarded a de-facto supporter of a principle of hatred. Jagadbandhu once said to his student-followers :— "There are two great sins on earth. One is from 'touching' and the other, inter-dining". Now, as we have already pointed out, his instructions were always adapted to the special requirements and capacity of the person to whom he addressed or wrote to. The persons to whom he dictated the above aphorisms were students, for whom Prabhū always prescribed strict observances of Brahmacharya or spiritual discipline and he always advised them to avoid company of others, for, it is evil company which generally spoils the career of a student. Besides, there is the influence of human magnetism from which the students, as a class, should always protect themselves in the formative stage of their life. But it was only by way of warning the students that he said so, for, he himself told them to join the Kirtana parties and love every creature of the

Lord. To counteract the action of human magnetism, he prescribed the Lord's name for all under the protecting influence of which they were perfectly at liberty to mix with any man of any caste on the Kirtana ground. So great is the influence of Kirtana that it protects, as if under a cell of its own, the body and mind of every individual and maintains the magnetism of all persons at an equilibrium as long as the atmosphere of the particular place vibrates with the holy name of Hari. As to inter-dining, he made a strong injunction against it only in the secular sense of the term but he did never prevent his followers from taking "*Maha Prasada*" or articles of food offered to the Deity, sitting in a line along with others. However, he condemned indiscriminate inter-mixture and inter-dining only from the secular point of view.

He did not saddle his followers with the performance of various rites and ceremonies. In fact, he said, "Do not take to any other vow than chanting the Lord's name in Kirtana." He denounces all other religious practices as producing no permanent good to the devotee. He says that it is the age of *Mukha Pralaya* or universal Destruction and the destructive agencies are at work everywhere. It is only the hallowed name of Hari which can counteract these influence and save cataclysm. As to Hari nama, he says that the word 'Hari' does not denote any particular deity of any particular sect, but it is the hallowed name of the Supreme Being and connotes all the highest attributes of the Most High. As to the significance of singing the holy name of the Lord loudly, he says that

it ensures salvation to the singer himself and helps the cause of Universal salvation by making it easy for whoever catches the divine note. He says that the best gift is the gift of piety which is represented by the name of the Lord. This he very beautifully puts in two lines of his Gospel "Hari Katha". —

"Show mercy and do good to beings with your mind and body. Forgiveness, mercy and the gift of piety lead to the way of salvation. Come, (Ye people of the world), take salvation from me. It consists in giving the name of Hari to all." "The highest form of piety, he says, "consists in *tahal* (wondering) with Kirtana". "The best time for *tahal*", he says, "is the last part of night, as it is at that time that the sinners brood over their sinful acts and so it is incumbent on you to pour the name of Hari anyhow into their ears at that hour. Ah! how valuable is the instruction! Indeed, there, are psychological moments in an evening life, when its better feelings try to preponderate over the baser ones and if the name of the Lord—all-merciful and ever-forgiving,—reaches him from the lips of a pious man, he may change and be reborn in a new life from that very moment. Such instances though rare, are not unknown in the history of mankind. Jagadbandhu knew it and he advised his followers to rise in the *Brahma Mukurta* or last part of the night and pass through the streets singing Kirtana. In fact, this is the best form of social service ever done as, it removes the sin of all living beings which is the root cause of all their sufferings.

He teaches absolute purity of life, purity in action, speech and thought. He enjoins perfect toleration in religion but orders every one to stick to his faith almost with unswerving adherence. He forbids all his followers not to speak ill of others; not even to criticise the weak points in others, as it may easily lead to the stage of slander which is a great sin. He applauds firm determination and intrepidity as commendable virtues.

As to the stages through which an ordinary man is to pass to attain salvation, we may note here some of his aphorisms, written in his book, 'Trikala.' First of all, he places the due discharge of duty as a universal rule of conduct. "Duty" he says, "is life, and higher duty is to be pure and purify others. The very existence of human beings depends upon the performance of certain acts and if we can do them successfully, our life will be worth living; and we gain a higher life if we can be pure within and rise still higher, if we can purify others." Spiritual advancement consists in working out salvation of one's own soul. People of all sects and denominations are striving for that in their own way. But a still higher stage there is which brings salvation to all. That will be the world religion and be fulfilled in the Great Salvation or Universal Emancipation. It is this higher religion that Jagadbandhu has come to teach to the world and the work has already begun.

A band of earnest workers has taken up this great mission of preaching Jagadbandhu's religion and have gone a long way in their service in the different

districts of Bengal. They are all *Brahmacharies*, spiritually disciplined and though young, have renounced all worldly comforts for good and dedicated themselves to the cause of universal salvation. They follow the strict rules of asceticism and observe almost a military discipline in their camp. They have got in Matichanna Mahendrajī an ideal guide and it was he who, as the first missionary of Prabhu's religion, organised the party known as the "Mahānam Sampradaya," and went on preaching the message of their Lord to people at large. They performed Kirtana festivals everywhere they went and organised such big processions of Kirtana as consisted of 56 *Madals* (longish drums) and 112 pairs of *Karatalas* (cymbals) with two to three thousand followers in many places of Bengal. The biggest procession led by them was at Barisal in Bengal where with 112 *Madals* and 214 pairs of *Karatala* (cymbals), 6000 people marched like a big army to fight out through the streets of the city the sins of the world. In course of a year of their work, they established altogether 8 ashramas or hermitages in the following places: - Dacca, Munshiganj, Chittagong, Krishnagar, Kustia, Meherpur. Barisal and Jaypara.

Of this party, almost all the *Brahmacharies* had decent learning and the leader Mahendrajī was a great poet and author of Prabhu's life in Bengali. He left his home at an early age and was roaming through the groves of Vrindavana in search of Lord Sri Krishna when he was brought to Sri Angana (Faridpur) by Jagadbandhu who revealed himself in a dream

to him as the new incarnation of Sri Krishna. As mentioned before, he was, for some years, *shehnai* of Prabhu and then left Sri Angan with his Salvation Army for the service of suffering humanity.

The Brahmacharies who worked with Mahendrajī in carrying out the mission of Jagadbandhu were Kunja Das, Gopi Das, Prem Das, Rohini Das, Nitya Sewaka, Bandhu Kishore Das, Kanana Sathi, Lila Prakas, Seva nanda, Govinda Das, Satchidananda, Bala Bhadra, Uddharana Das, Brindabana Das, Rasamaya Das, Upasaka Das, Brahmachari Sarvananda, Parishad Das, Bhagabata Das, Guru Prasanna Das, Nil Kanta Das, Uddhav Das and Santi Das.

The first impetus was given to these Sannyasi-followers by a self-forgetful devotee of Prabhu, Srijiut Jogendra Kumar Kaviraj who kept his wide heart always open to receive the tired Sannyasis and brought all his resources to assist them in the noble cause.

CHAPTER VIII HIS SAYINGS

From the month of Asada 1369 B.S. (1902 A.D.) Jagadbandhu became totally silent and he broke silence after coming out of his seclusion on the 17th Falgoon, 1375 (1913 A.D.) All his great sayings date back to his ante-seclusion stage and his pro-phesies should be judged in that light.

His sayings may be broadly divided into three classes according to their import. There are prophecies, spiritual and moral instructions or teaching and occasional utterances. With these and in full God-consciousness he convinced some of his most devoted followers, of his Divinity and that he was not only not an ordinary mortal, nor a Yogi or Sadhu, but like Sri Krishna and Sri Gouranga. He also declared that he was the incarnation of the Highest of the High.

While in seclusion, his followers entreated him to come out for the joy of all. To this his answer was —“Oh my friends, nobody seeks me now. People deliberately avoid me ... go astray. They do not understand what I say.” After a pause he continued, “People do not accept me now, but the time will come when they will flock in millions to listen to me. There will be bards of holy, men singing the glory of the Lord all about and the earth will dance, as it were, in spiritual glee.”

“I shall go out into the world of men when there will be a universal hankering after and thirst for spirituality. I am complete in myself.

Cent or complete purity does not exist in any other being except in me only. I shall bring about the salvation of all creatures and for this I do not look up to others for help. The Sannyasis are selfishly engaged in attaining their own salvation; they won't help me in my mission. Those alone who have prophetic vision or are steadfastly given to me can help me in my work.” On some other occasion he said, “In course of time

a new race of men will spring up and will group round me. Their faith in the Lord is deep-rooted and they will sacrifice their all for the divine purpose and devote their whole life to His work. Live a life of purity then, while there is time yet, and you will be able to share in the spiritual good that awaits the whole world."

Once he said to his devotees, "Go on working in your own ways by practising Brahmacharya and I shall set right one continent after another with my mysterious blows. Drinking and cow-slaughter will completely disappear from the earth."

"At first, men will not be able to understand my deeds. As people cannot ordinarily detect the daily growth of a tree but after some months it looks like a large tree specifying the extent of growth, my deeds also will be accomplished silently behind the gaze of the ordinary eye and after some time will attract men's notice and fill them with wonder."

Before going to seclusion, he said to his followers, "Some day I shall be in a condition as that of a half-dead, physically senseless and also helpless like a child of five years."

"This time" he says, "I will liberate every soul from the bondage of Maya (illusion). Not only human beings but even the atoms and molecules in their units will realise the Highest of the High and taste the joys of Heaven."

Apart from these, he prophesied the appearance of many sages and great men and with regard to them he says, "I am the true Incarnation. Many great souls

have come down on this earth to witness my Lila (divine pastime) and being proud of their own greatness many will proclaim themselves to be the new Incarnation. But beware, I am complete in myself. All spiritual activities center round me. I am the Lila combination of all things."

We have given here only a few of his important prophecies. There are many others that have been fulfilled in the life of individuals and those are too many to be mentioned here.

Next come his utterances in the stage of God-consciousness. That he is an incarnation of Sri Krishna is a firm conviction among his followers, to many of whom he revealed himself in the form of Sri Krishna, Sri Gouranga, Radha and Krishna in blissful union, Gopal, Mahadeva and so on. Some of his followers were alive till very recently to bear testimony to their visions. But, besides this act of revelation, he gave his self-introduction in writing and proclaimed himself to be the expected world-Teacher on many occasions.

Once he said,—"The beginning of the eternal and endless is Govinda—the Ultimate Being. He incarnated as Sri Krishna and Sri Gouranga. By combining in myself all the sweetness and beauty of those two Lilas and taking the collective powers of the two, I have come as Hari-Purusha-jagadbandhu. That I am that very Being—I represent in myself both of them with something new, is yet unrevealed to the world. I come and go whenever I like. Don't see me through the spectacles of Scriptures. Look to the signs present in me. All will know me when I shall exercise my powers.

and reveal myself." "I am the centre of the world. Don't leave me and go anywhere else. Try you may to avoid me but I won't allow anyone to secede from me. By whichever path you may move you will have to come to me."

On another occasion He said to one of his followers, Banku by name, "Banku, the kite is a-flying in the sky and the bundle of thread is in the fold of my palm. Great spiritual movements are going on; but every one will have to come to me. I am the Great Saviour, the incarnation of Hari."

Last of all, we shall recount a few of his moral and spiritual instructions :—

Once, on being asked about the utility of prayer, he said, "You must invoke His assistance or aid, else, He will remain indifferent. He sees all and delights in them (good or bad whatever you may call them) but does not like to intervene generally unless called in. "Hankering after name or fame would defile you," "Initiation is now a superfluity," "Stand on your own legs."

"Be bold in declaring your convictions. Diffidence, pride, arrogance and hatred should be shunned for ever."

"Do not be vacant or unoccupied in mind without remembering Him constantly."

"Prayers, contemplation, holy music are the ways to be free from sins and to prolong life."

"Talk as little as possible, frivolous talks are to be avoided." "Beware of company."

"Mind is naturally fickle. Never give indulgence to it. Worship Hari even at the cost of this frail body."

"Remember Hari day and night."

"Be as humble and prudent as the earth. Never be overweening, as you will practically spoil your career by being so. But be always alive to the dignity of your position."

"Never waste words in vain."

"While walking, keep your eyes fixed upon the ground."

"Take as little food as you can. Eating begets disease."

"Never be doubtful and prevaricating in your assertions but always be positive and keep by all means the words pledged."

"An ass is happier than a man in the world, because the former gets leisure to eat grass, whereas the latter drags the burden of his family day and night and finds no time, as he says, to take the name of Hari."

"The boar seeks the place where there is night-soil by discarding all fine places, and an infernal also looks upon things which are bad,"

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"A camel does not throw away a thorny plant which he takes into his mouth for consumption, though it causes wounds and bleeding. So, a worldly man though he passes through the cycle of transmigration, with endless sufferings and miseries in each life, he cannot renounce the world and does not take the name of Hari, the Supreme Saviour from all these calamities." There are numerous other sayings of similar meaning and import from which we may find our ways to advance in moral and spiritual life. The above are only a few specimens in this compendium.

The End

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